ZEN

A MAGAZINE
OF SELF-REALISATION BY
BUDDHA'S GOLDEN PATH.

THETFORD, VERMONT
June 1930

THE BUDDHA'S GOLDEN PATH

A Manual of Practical Buddhism Based on the Teachings and Practices of the Zen Sect but Interpreted and Adapted to Meet Modern Conditions.

By DWIGHT GODDARD

5 x 7½, pp 218; June 1, 1930.
Price ONE DOLLAR. Thetford, Vermont.

The book mentioned above, THE BUDDHA'S GOLDEN PATH, is now being issued by LUZAC & Co., London. The price is One Dollar. It can be obtained in this country by addressing,

DWIGHT GODDARD,
Thetford, Vermont.

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A Magazine of Self-Realisation

DWIGHT GODDARD, *Editor*

Vol. V **June 1930** **No. 6**

BUDDHISTS SECTS

THERE are two things in Buddhism that baffle and discourage Westerners at the very beginning of their interest. One is the enormous literature with its unfamiliar philosophy and wearisome prolixity. The other is the disturbing number of sects and their exceedingly variant teachings and practices. Westerners are used to definite creeds and authoritative institutions and the free individualism of Buddhism baffles them. As one becomes better acquainted with it he understands the reason for such a state and appreciates its value. The purpose of this essay is to show that, although the sects vary a good deal, there is a fundamental likeness that makes them indisputably Buddhist.

With all its varying philosophies Buddhism is essentially a religion based on the experiences met with in the sincere effort of following the Golden Path to its end. In the Golden Path there are eight stages, the first six of which, being practical, develop very

little difference of interpretation, but the final two, Right Mindfulness and Right Concentration, especially the latter, which eventuate in mental and emotional states that are impossible to describe, have resulted in the many sects which so trouble us.

Right Mindfulness consists, not so much in right thinking in a logical and discursive manner, as it does in thinking truthfully and unitively and meditatively. Right Mindfulness is designed to be a kind of mental digestion. It calls for great thoughtfulness and a sincere purpose to find and to realize the true meaning of life and all its problems. It involves honest judgment and keen insight as well as a high degree of intellectual reasoning. The result of Right Mindfulness is the isolation of the highest truth that one has spiritual capacity of attaining.

But having attained this high degree of truth, the eighth and final stage of the Golden Path, Right Concentration (Dhyana in Sanskrit, Ch'an in Chinese, Zen in Japanese), calls for the transcendence of the intellectual mind by an earnest effort to make use of, and to develop by using, a higher and finer faculty, namely, the intuitive mind. There is a wide difference between the two. The former is located in the brain; it discriminates, classifies, combines and reasons about the sense experiences and developed ideas. Almost its entire function is to enable the conscious mind of an individual to achieve a pragmatic adjustment to his environment. The

intuitive mind is a far more obscure faculty that registers its findings, not in the definite discriminations of the thinking mind, but in generalised states of conviction, emotion and indescribable vision and ecstasy. The intuitive faculty is localised, probably, in the solar-plexus at the base of the spine. This large ganglion of nerves has for its principal function the oversight and control of all the automatic processes of bodily growth and organization and unification of function. Its mind, therefore, is concerned wholly with the interests of all without discrimination or prejudice. It seeks to unify subject and object, to enter into the very immediacy of reality, and thus to apprehend truth directly.

To make use of this faculty, all impeding conditions must be avoided; all mental states prejudicial to the necessary concentration of attention, such as fear, worry, ill-will, nervousness, acquisitiveness, sleepiness, self-pride of egoism, must be restrained and banished. The time, the place, the circumstances, must all be propitious; the conscious mind must be at rest and entirely free to focus entire attention on this most difficult task. Where the intellect can advance no farther toward truth, the intuitive mind, free, alert, patient, and with all good-will, may enter in. But this eighth stage is not at all limited to quiet mentation, sitting apart quiet, intent; it is just as much Zen to concentrate the mind on any pure act or task. But just as soon as the mind begins "to think about it," or to

wander away in day-dreams and vagrant thoughts or to yield to particularised desire or emotion, it is no longer Zen. The pure act of concentration is to be looked upon as an end in itself, to be practised as long as life shall last; for by it the finite mind is unified and integrated with the cosmic Buddha-mind, and because of that unity and identity the individual conscious mind gains a truer realization of Reality. The different interpretations of this profound experience explain the differences among Buddhist sects. They all hold to the fundamental importance of the Golden Path; they differ as to how the final stage is to be attained and to be interpreted; and they are all loyal in their adoration of Shakyamuni, the Blessed One, the Perfectly Enlightened One.

The Zen Sect

The Zen Sect looks upon it in a most practical way. To them Right Concentration means to concentrate, and that is an end of it. Their faith is admirably expressed in a verse that has come down from the Middle Ages:

"A special transmission outside the scriptures;
No dependence upon words or letters;
Direct pointing to the soul of man;
Seeing into one's nature,
And the attainment of Buddha-hood."

This is why the Zen Sect bases almost its entire faith on the practice of concentration to the exclusion of all else. It does not mean

that Zen monks are an ignorant lot, because, in fact, they have produced great scholars, artistic creations and high ethical ideals. The goal of Right Concentration is to free the mind of its habit of discrimination and to clear it of all impeding hindrances; to emancipate it from the bondage of ignorance and passion and the illusions of egoism; to set the mind free for a self-realisation of highest truth. Other Buddhist sects have been drawn off into philosophising and cult ritual and dependence upon faith, but the Zen Sect holds fast to its direct method of proceeding straightway into the experience of Enlightenment with no unnecessary delay in the stages of behavior or intellectual meditation.

The ideals of Zen Buddhism include a large element of Will. It is essentially a man's religion and calls for courage, patience, zeal and fortitude. The goal to be won to, calls for the strictest discipline, most favorable circumstances, and unquestioning devotion. The natural result is that it is looked upon as a faith for the elect: "Few there be that are saved." Not that it need to be so, the way is open to all, the conditions are well known, the goal assured, to any who are willing to pay the price. Through the centuries the Zen Sect has always been noted for its virilty; it has grown steadily until it became the largest sect in China and is today the second largest sect in Japan. While Zen monks do not make much show in public life, in a self-effacing way they are industrious, sincere

and earnest. They spend much time in the practise of za-zen and preserve in all their tasks and activities a spirit of humble, unselfish, but cheerful and friendly industry. Theirs is especially a life of quiet peace and contentment and good-will toward all animate life. When one considers the characteristic unrest and acquisitive ambition and love of comfort and excitement that seem to be inherent in modern Christian civilization, its contrast with the spirit of Zen Buddhism is very marked.

The Tendai Sect

The Tendai Sect interprets this eighth stage of the Golden Path as a more intensive form of intellectual meditation. In the early development of Buddhism in China as the speculative Indian Buddhism began to take effect upon, and to be developed by, the more practical Chinese mind, the characteristic Zen elements began to emerge. The one to whom greatest credit for this is due, was Bodhidharma who lived in the first half of the Sixth Century. At the same time there flourished one of the greatest of the Chinese philosophers, by name, Chih-chi. He was brought up in Zen surroundings and faithfully practised concentration to the end of his life, but the Tendai Sect look upon him, and not Bodhidharma, as their founder, because it was from him that Chinese Buddhism took on its more intellectual cast, and the Tendai Sect have always been regarded as the chief pro-

tectors of Philosophic Buddhism. From its beginning the Tendai Sect has recognized the importance of a profound study of the Scriptures and of serious intellectual meditation, but with them the technical practice of concentration, as the Zen monks understand it, has largely dropped out of use.

The Jodo and Jodo-Shin Sects

Technically the difference between these two sects is very slight: both believe in "salvation by faith" in Amida's Great Love; the Jodo Sect believe this salvation is assured by the frequent, if not constant, repetition of the phrase: Namu-Amida-Butsu; while the Shin Sect believe that one, or a very few, sincere repetitions of the phrase are enough; but the historic development of the two sects has revealed that in this slight technical difference lies a great significance.

On the surface, the conception of salvation by faith seems incompatible with the original conception of Gautama and as still held by the other sects, that each must work out his own salvation, but more careful consideration will show that they also are loyal to the spirit at least of the Golden Path. To bring this out clearly we must recall that in Buddhism there is a conception of an unfolding sequence of mental freedom encased in corresponding and appropriate bodies, such as cellular life, vegetable life, animal and human. This mental freedom is conceived as rising above individual consciousness into the realm

of pure ideas but still separated and encased in some astral form; and higher still, as pure spiritual principles that can still be discriminated (as wisdom and compassion) but now existing as "no-form." Just as each physical body is increasingly more inclusive and complex, so in psychic "form" and spiritual "no-form" there is the same increasing inclusiveness, until in Nirvana all discriminations are transcended. So long as one clings in his mind to the differentiations of the phenomenal world, he is reborn as a human individual, but with the ending of ignorance, passion and egoistic pride of self, a truer selfness finds its more appropriate home in a freer and more inclusive "form" under the conditions of the psychic Pure Land. Still higher, with increasing enlightenment and compassion, comes a more perfect but formless union in the identity of Bodhisattva, whose pure wisdom and compassion includes in its abounding intelligence and love all animate life. The culmination of all is in the All-inclusive, Inscrutable, Irradiant, Unifying Selfness of Buddhahood.

Gautama is reported to have consoled the widowed Queen Vaidehi by telling her of the superlative merits of Amitabha Buddha, whose love for all sentient life was so great and so inclusive that it carried the sorrows of all who placed their trust in him. From this early beginning there grew up a conception that there was a refuge and salvation for all whose sins and sorrows were too great to be

borne. When Buddhism in the early centuries of our era moved northward into central Asia, it came in contact with the Savior Gods of Persia and of Nestorian Christianity, and this conception of salvation by faith became deeper and more formulated. This is registered in the great Mahayanistic sutras of the Pure Land of Armitabha. From that it spread over China and was introduced into Japan, and was later formulated by Honen and Shinran.

Both of these religious leaders had a great heart of compassion; they recognized the difficulties of the Zen and Tendai discipline and realized that, for common people and those who were beset by overwhelming pain and ignorance and passion, there was little hope of their early escape from rebirth into this world of sin and sorrow. Honen and Shinran, meditating upon this fact, found in these ancient sutras the hope for all humanity, which lay in the conception of the inclusive nature of the Bodhisattva's love and ideal selfhood. The Bodhisattva, by his enlightened consciousness, not only realized intellectually that he was one with all sentient life, but it awakened a great heart of compassion for the world's weakness and sin, which he actuated in a Vow not to accept Buddhahood until he felt sure that all animate life would be saved with him. Having all wisdom, all spiritual insight, being master of all skillful devices and endless resources, he integrated his merits with the world's need that they in him might

be saved. And so unrecognized by mortal eyes Bodhisattvas ever return to the world of life and death to share the world's misery and "bear the sins of many."

Thus the boundless light, the immortal life, the unquenchable, all-inclusive Love of Buddha, was made available to all without distinction and without price. Whosoever by repeating the words, NAMU-AMIDA-BUTSU, in full sincerity, was sure to be born in Amida's Pure Land. There is no caprice, or miracle, or magic about it; it is in full accord with the universal law of causation. Each individual, with all his burden of sin and suffering, although he may not be conscious of it, is, by his faith and by the Bodhisattva's love, made one with Buddha. Buddha with all his abounding light and life and love, is in reality appearing as the temporary existence of faith in each individual. If we paraphrase the Sanskrit words, NAMU-AMIDA-BUTSU, they mean: I claim the merits of Amida, Lord of Boundless Light, Eternal life and All-inclusive Love. According to the Jodo Sect, these words must be repeated frequently and even constantly; according to the Jodo-Shin Sect, they need to be repeated with this aspect of faith, but once or a very few times. After that they call for its frequent repetition but, as thanksgiving, "All praise and gratitude to Amida for his great Love." But neither of these two sects omit or forget the Golden Path of behavior and ideal effort, by which they are alone able to

repeat the NAMU-AMIDA-BUTSU in perfect faith. It is the Golden Path that enables one to see that all the differentiations of his sinful, weak, passionate, egoistic nature are but an illusion of his own little mind; this once recognized, by concentration of mind in faith on NAMU-AMIDA-BUTSU, he is sure to be born in Amida's Pure Land.

The Unity of All Buddhist Sects

Thus in spite of all surface differences we see the unity of all Buddhist sects in their loyalty to the Golden Path and its final concentration of mind on Buddha as All-inclusive, Inscrutable, Irradiant, Unifying LOVE. Zen actualizes it in pure act; Tendai, in intellectual meditation; Jodo, in concentration of mind on "Namu-Amida-Butsu"; Jodo-Shin, by loving faith in Amida's all-inclusive love. All alike are following Buddha's Golden Path to its goal of blissful peace.

ZEN IN JAPAN

THE Zen system touches the philosophical thought of India very closely. It has also many points of contact with Confucianism. It recognizes a supreme Being, but absolutely refuses to personify him. To personify God, says the Zenshuist, whether as Vairochana, as Amida, as Shakyamuni, as Jehovah, is to limit him. He cannot be tied up to any form; He transcends the widest, highest, deepest conceptions of the human mind. Yet the Zen does not blame those who thus personify God and by personifying limit Him. It recognizes that for certain minds personification is a necessity. The Infinite Mind must become finite, in order that the finite mind may grasp it. But a personified God is nothing but an adaptation of the Truth to the weakness of the human intellect. Such personification, it has been observed, always serves to narrow the mind and make it intolerant. The Jew, the Mohametan, the worshipper of Amida, of Shakyamuni, of Vairochana,—all in turn have become dogmatic, intolerant, uncharitable, and all for the same reason. They start from a personal, and therefore an imperfect, conception of God.

In the same way the Zen possesses no Canon of Scripture. The Christian has his Bible, the Mohametan his Koran, every sect of Buddhism has formed its own little Canon of Holy Books out of the unwieldy mass of

the Tripitaka. The formation of a canon leads to loss of charity. Certain books are taken as representing a divine revelation; all other books of religion are judged by this arbitrary standard, and whatever does not agree with it is rejected. The letter of Scripture has always proved to be a fruitful mother of controversy and dissension. The Zen has no list of Sacred Books. Neither does it reject any Sutra or Abhidharma; it reads and values them for all the truths they contain, but it sets up no books as being infallible or beyond criticism. It criticizes freely all the sacred books of Buddhism; and it accepts, with equal freedom and reference, the good books of all countries.

It has been said already that Zen, whilst rejecting a personal God, accepts with reverence a Something Beyond Knowledge, which lies at the back of phenomenal existence. We can never know that Being in its entirety, but we can reach toward Him in three ways—"feeling after Him and, haply, finding Him." We may look into our own hearts by introspection and meditation and there we shall find Him. We may look into the hearts of others, by means of the Word spoken and written, and there we shall find Him. We may look at Nature in all its manifestations, romantic or commonplace, and there we shall find Him. For my heart is Buddha; the heart of my brother whose books I read, is Buddha; and Nature, in its entirety, the Infinitely Great

and the Infinitely Small, every star or comet, every insect, every leaf, is Buddha.

Such is the faith of the Zenshuist. For his daily conduct he accepts no infallible guide but his own enlightened conscience, which is one with the enlightened conscience of the universe. For the details, however, of his behavior he will follow Confucius, Shakyamuni, Jesus, Epictetus, anyone that will help him to lead his daily life in a manner worthy of a religious philosopher.

The Zen as taught by its Japanese founders, Eisen and Iogen, and as fostered by the wise counsels of the Hojo regents, was quite a different religion from the miracle-mongering, worldly, intriguing parody of religion which the Hosso, Kegon, Tendai, and Shingon, had been palming off on the country to the obvious disgust of the warrior and the man of action. Zen fired the imagination of the warrior, the statesman, the man of letters, and, if Japanese art drew its inspiration from the wild fancies of Kegon and Shingon Buddhology, Japanese poetry drew it from the solid quietude of the Zen monasteries, where it was taught to look "within," into the heart and into the inmost shrine of Nature, and there to be comforted and quieted by the One, Omnipresent Heart of Buddha, whom man can feel but not know.

(Lloyd's, the Creed of Half Japan; it was drawn from a treatise on Zen Philosophy, by Nukariya.)

THE HYMN OF MAHAMATI

ALL the world is like an ethereal flower of which one cannot say whether it is or it is not: and Prajna, in which is neither being nor non-being, awakens compassion.

All things are like visions, they are without mind or consciousness: and Prajna, in which is neither being nor non-being, awakens compassion.

When the ideas of interruption and continuity are done away with, the world is ever like a dream: and Prajna, in which is neither being nor non-being, awakens compassion.

When one understands that there is no ego either in subject or object, all passions and prejudices are done away with, one is left pure and free from "form": and Prajna awakens compassion.

* * * *

Consider how serene is the Sage. It comes from doing away with (ideas of relativity); It is called non-attachment; the Sage remains untrammelled now and forever.

(Suzuki's trans. of the Lankavatara Sutra, slight changes in English. The word, Prajna, may be translated, Wisdom, or Love. It is the active aspect of the Ultimate Principle.)

BUDDHIST DIVINITY

ACCORDING to Mahayana philosophy, Divinity is conceived in its three aspects of Essence, Principle and Manifestation.

As DHARMAKAYA, it is Essence, universal, undifferentiated, ineffable, inscrutable. As SAMBHOGAKAYA, it is Ultimate Principle, integrating and irradiant, undifferentiated Love and Wisdom. As NIRMANAKAYA, Divinity is manifested temporarily as particular Buddhas and Bodhisattvas.

Vairochana Buddha is the personalized conception of Dharmakaya, conceived in its Absolute sense. Amitabha Buddha, conceived as a personal God interested in the salvation of all animate life, is the personalized conception of Sambhogakaya. While the historic Shakyamuni Buddha, reverenced as the Perfectly Enlightened One who revealed to the world that Love was at the heart of the universe and pointing out the Golden Path to its realization, is Nirmanakaya.

In Hinayana Buddhism the emphasis is wholly laid on Shakyamuni Buddha and his Golden Path to Enlightenment and Nirvana. In Jodo and Jodo-Shin, the emphasis is laid on the salvation offered by Armitabha Buddha through faith in His Name. In Tendai, the emphasis is laid on the necessity of harmonizing and integrating the finite mind with the Mind of all the Buddhas. In Zen, the emphasis is laid on the practice of concentration of mind to that end. In Shingon, the emphasis is laid on the possibility of conscious realization of Oneness with Vairochana Buddha.

CONCERNING ZEN

THE philosophy of Buddhism accepts the existence of the world as it is around us. It does not profess to explain it but faces the fact of human life and its struggles for expression. The real spirit of the teaching is the doctrine of Enlightenment. It is the attainment of Enlightenment that frees the soul from the bonds of the senses and breaks down the last great fetter of ignorance. In order to grasp what is meant by Enlightenment it is first of all necessary to understand the meaning of the word Ignorance as it appears to the Buddhist.

By this word is meant a condition of the mind that is in itself positive. Ignorance is not a negative state signifying "without knowledge"; it is a positive condition meaning that state of mind which produces the illusion of separateness. This separating tendency of the mind is one of the natural results of intellectual observation. The intellect is a great power; it forms ideas and reaches conclusions based upon its faculties of comparison, a faculty of separating one thing from another, of observing differences. From this follows all that is known as reason, and from reason and observation is born self-consciousness. Ignorance is therefore something born of the intellect. However admirable the intellect may be in ordering the facts of the outer world, it is, nevertheless, a limited power and its limitations are very

rigid. To the intellect the self is one thing and the world is another, and these two things create between them the arena of pain and misery that is called existence. The whole struggle for growth, the whole process of evolution, is due to this dualistic conception of life and the universe.

But at long last comes a point in evolution where the intellect grows weary of the struggle. Something of the futility of the task dawns gradually on the mind and, in its despair, it reaches out beyond its own boundaries to seek for satisfaction and completeness.

The birth of Wisdom is the realization of the unity of life. This unity may be logically inferred by the intellect, but the knowledge is still an unfelt knowledge until the intellect is overthrown and its limitations are broken down. The great truth of the Oneness of All is known beyond all argument only when the moment of Enlightenment is reached. This condition is impossible to describe. Enlightenment may only be hinted at in words and phrases. The world and consciousness are then seen to be one thing. Then the light of wisdom floods the whole nature with a glory that is impossible to describe, and the intellect is stilled in its activity by the awe and majesty and wonder that transforms the whole universe.

This actuality of Enlightenment is the reason for the existence of a school of Buddhism known as Zen. Zen Buddhism is a system

that arose in China; being a practical people, unlike the natural mystics of Hindustan, the Chinese have made Zen a school of practical discipline devoted solely to the achieving of Enlightenment and with no other aim. Paying little or no attention to the letter of the scriptures, and realizing that Enlightenment is the central doctrine and goal of Buddhism, Zen professes to have found a short cut to this condition by "a seeing into one's own nature."

As Enlightenment transcends the ordinary processes of the thinking mind, it stands to reason that such a state of mind can only be attained by an effort of will. Therefore the methods adopted by Zen masters are largely a discipline of the will and mind control. But as every case is individual, the means must necessarily vary, but the end to be attained is always the same: concentration of mind and assertion of will.

Zen may very well be termed the true spirit of Buddhism. Its outlook is practical and wholesome, and its aim is the aim of all Buddhist life. Among its ideals it upholds the sanctity of work. No Zen monk spends his life in continual meditation or waits for the hand of charity to feed his body. Attached to the monastery is usually a farm and the monks live a hard life of work and service to the best of their abilities. Life in a Zen monastery is a life of strict routine, of strict poverty, full of purpose, and filled with a vital sense of achievement and power.

Work and meditation go hand in hand, and gradually the aspirant is led step by step to the final attainment of Enlightenment. The goal is reached in a flash and unexpectedly. Years of patient endeavor may pass by, until one day some word spoken by a master, some gesture, some noise, will burst the mind's bonds of limitation—and in a moment the whole secret will be understood. Zen is a life to be lived, not a subject for academical debate. Zen never explains; it merely points the way to Enlightenment.

(Bayard Elton, in Buddhism in England, cond.)

BUDDHA'S GOLDEN PATH

THE Way of Buddha is a path along which all who wish to accept him as a guide may travel safely to the supreme blessedness of sainthood,—the ineffable state of arahant. But there are pleasant meadows and seductive gardens within sight of the Path, and amid the trees and flowers there are winding other pathways that lead into many a tractless forest and deadly morass. Beyond these there rises a many-pinnacled range of glorious mountains, whose snowy peaks seem to touch the heavens, and whose shining cliffs are a perpetual challenge to the stout-hearted wayfarer. 'I long,' he says, 'to explore those forests and scale those mountains heights.' 'Yes,' says his guide, 'there are wonderful

secrets hidden in those dark forests, and there is a splendor in those distant hills, but if you step aside to wander among those trees and flowers and to solve the mystery of forest and mountain, you will lose sight of the Path which I have made for you. Who will lead you, then, safely through those fens and marshes and over those pitiless crags? Where will you, in your stumblings, come across another Path that will bring you safely to your journey's end?' "

(R. F. Johnson, in Buddhist China.)

RIGHT EFFORT

THERE are many people who know something about Buddhism, who still do not press on to attain it. How can that be? I understand the reason. Some will say, "It is because there is no sanctuary in my home." Or, "The people in my home do not practise vegetarianism" Or, "There is too much noise in my home." Alas, you do not know that it is just under these conditions that you can worship Buddha. It does not depend upon outward conditions of standing, or lying down, or sitting; nor upon the presence of noise or calm. It depends upon this one thing, —that your own heart be quiet and concentrated. If you have opportunity to practise vegetarianism, of course that is very good, but usually it is only those people who can leave their own homes, who can do that permanently. If you have a LONGING IN YOUR

HEART to go out from the world, that is the main thing. Exhorting people, in all cases, to perfect seclusion from the world, is to make the way unnecessarily difficult for the unfortunate. If under the difficult conditions of life you can concentrate your mind, then in all cases you will be sure to hear THE ONE VOICE speaking in your heart. . . . If you rise early in the morning to sincerely practise the morning devotion, you will be able to overcome the bad tendencies that are devastating your earthly life.

As to the invocation to the name of Buddha, the more you can call on him the better. But the most important thing is that under the strain of your daily duties you continually try to reach the highest wisdom and the most compassionate state of mind. Although you are busy from morning to evening, still you may find a few moments for your spiritual life. Why not take the time used for "tea-drinking" for this purpose? In this way, busy people, weary people, may all get some time. Have you really made a serious effort. Why, then, say it is impossible? When your last hours will have come, you will certainly find that the effort has not been in vain.

(Quoted from a Buddhist Catechism.)

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WHAT IS INVOLVED IN BECOMING A ZEN BUDDHIST

IT is seeing into one's own nature; realising within the depths of one's own consciousness, to one's spiritual capacity, Highest Truth. It is both a way of attainment and the attainment itself.

The Buddha's Way of Attainment is called the Golden Path. It consists of eight stages: Right Ideas, Right Resolution, Right Speech, Right Behavior, Right Environment, Right Effort, Right Mindfulness, Right Concentration.

Attainment consists in a gradual emancipation from the bondage of physical desires, and bad states of mind; a gradual insight into the nature of Truth; a gradual fading away of the infatuations of egoism; and the sudden attainment of Enlightenment, Peace of Mind and Nirvana.

IT MEANS

Adoration and homage to Shakyamuni Buddha, The Perfectly Enlightened One, the Blessed One, who has shown us the Golden Path to freedom, to enlightenment, to peace of mind, to Nirvana.

IT IS TO REPEAT WITH SINCERITY

I take my refuge in Buddha;
I take my refuge in the Dharma;
I take my refuge in the Universal Brotherhood of those who are following the Golden Path.

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A NEW PERSPECTIVE

A CERTAIN young man was walking among the hills with Krishna when the latter, indicating a village in the distance, requested his companion to fetch him a bowl of water. Accordingly he set out upon his errand and coming to the village paused at the first house.

"Now it happened that a young girl came to the door and the two fell to talking, whereupon the youth became so enamoured, that he speedily forgot the object he had in view.

"So it came to pass that he tarried in the village and married the girl. Time went on and children were born to them. Years passed, when there came a great flood, the village was washed away, and the man found himself struggling in the torrent to save his children. At length, unconscious, he was carried along upon the flood.

"When he regained consciousness, it was to find himself again alone in the hills with Krishna, who asked: 'Where is the bowl of water, my son?' "

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NOTE

The number of subscribers to ZEN makes it unwise to issue it regularly, but the letters of appreciation that have been received calls for at least its occasional appearance. Would you like to receive it as issued?

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